

5th July 2023

To,
Shri Priyank Kanoongo,
Chairperson,
National Commission for Protection of Child Rights (NCPCR),
Government of India

Sub: Darul Uloom Deoband's teachings to young students on ways to legitimize and normalize rape, sexual intercourse with minors, animals, dead bodies, impotent persons as well as anal sex with men, women and children, which may be against International Conventions and/or the criminal laws of India.

Dear Shri Priyank Kanoongo,

Namaste.

India is a signatory to the United Nations Convention on the Rights of the Child (UNCRC), which is a human rights initiative setting out the civil, political, economic, social, health and cultural rights of children. It is an international treaty that makes it incumbent upon the signatory countries to take all necessary steps to protect children's rights as enumerated in the Convention.

In the spirit of the Convention, we would like to bring to your urgent attention the shocking fact that Asia's largest & globally influential Islamic school, Darul Uloom Deoband, (which was setup in 1866-67) is teaching their students, including young children, that criminal assaults on minors, sexual

intercourse with dead bodies, rape of females, impotent persons, anal sex with hapless animals, as well as humans – both adult and children – can be legitimized, if followed through with easy to perform rituals.

Most of the books being taught at Darul Uloom Deoband and other Madarsas in India are either in Arabic, Persian or in Urdu, hence it is not possible for us to conduct an academic audit of the curriculum of these Madarsas. This task can only be undertaken by competent institutions of the Indian state.

However, we recently came across English and Hindi translations of a few of the books being taught and officially endorsed by Darul Uloom Deoband. Even a cursory reading of some of these books, especially with regards to rights of children, is spine chilling and mind-numbing, to say the least.

The content of Maulana Ashraf Ali Thanvi's influential books:

We present before the NCPCR, a few illustrative extracts from '*Bahishti Zevar*' and '*Peculiar Personal Problems of Men and Women*' which provide a tiny glimpse of sexual perversions contained in these two 'highly authoritative' texts, especially with regard to child rights.

These highly influential and best-selling books have been written by late Deobandi ideologue Maulana Ashraf Ali Thanvi, who has a massive fan following among Indian Muslims as well as across the Global Ummah, including ISIS, Taliban and Al-Qaeda.

The extracts cited below as well as enclosed as **Annexure 1**, throw light on the nauseating forms of sexually perverted content being routinely endorsed through teachings and Fatwas by Maulanas and Muftis of Darul Uloom Deoband. The sexual perversions do not stop at legitimizing sex with little

children but also extend to sex with dead bodies, impotent persons, raping of females, as well as anal sex with animals and humans – both adult and children.

A Fatwa in Urdu by Darul Uloom Deoband publicly endorses sexual intercourse with a minor girl. The Urdu Fatwa and its English (Google) translation is enclosed as [Annexure 2](#). Numerous other Fatwas by Darul Uloom Deoband also publicly endorse Maulana Ashraf Ali Thanvi and his works. Some of these Fatwas are enclosed as [Annexure 3](#).

The most worrisome part of these teachings and Fatwas are that sexual perversions, that invite rigorous jail terms on account of such acts being considered as heinous crimes in most civilized societies, are sought to be normalized through rituals. Rituals such as ‘*gusl*’ (taking a bath after the act) or keeping extra fasts, are recommended if the said acts are committed during the month of Ramzan.

[A tiny sample from the authoritative ‘Bahishti Zavar’ widely used by Muslims:](#)

Example 1: The English translation of Maulana Ashraf Ali Thanvi’s ‘*Bahishti Zavar*’ advises that a mere bath after **sexual intercourse with a minor girl** is enough to legitimize the act:

If anyone has sexual intercourse with a minor girl, then bath is not obligatory for her, but in order to make her used to bath she may be required to take bath. (Page 55)

If a man indulges in sexual intercourse with a minor girl, bath will not be obligatory if there is no seminal discharge.
(Page 58)

Example 2: On page 58, Thanvi again assures his readers that a mere bath after the following **bizarre form of sex** is enough to make the act legitimate:

If a man inserts his penis into the naval of a man or woman and there is no seminal discharge, then bath will not be obligatory.

Example 3: Even more shocking is Thanvi's prescription given on page 271 for legitimizing **sexual intercourse with a dead woman, minor girl or an animal**:

If anyone committed sexual intercourse with a dead woman or with a minor girl who does not excite passion or with an animal or embraced or kissed anyone or masturbated and in all such cases semen came out, then the fast will be disrupted but recompensation will not be due.

The 'fast' mentioned in the above / following extracts refers to the fasts kept during Ramzan.

Example 4: On page 272, Thanvi declares that **sexual activity for anal pleasure with self** is perfectly acceptable and does not disrupt the fast:

... a man inserts something in his excretion hole and it remains out, then the fast will not be disrupted ...

Example 5: The following quote also from page 272, prescribes an extra fast and some charity to legitimize **sexual intercourse by a woman with a minor or an insane person**:

If a woman subjects herself to sexual intercourse with a minor or an insane during a fast, then compensatory fast and recompensation both will be due.

Example 6: On page 278, Thanvi again advises extra fasts for both the partners to legitimize **anal sex**:

If a man enters his penis in the back part (hole) of someone and its top has entered, then fast of both is lost and compensatory fast and recompense becomes due on both.

Example 7: The Hindi translation of Maulana Ashraf Ali Thanvi's '*Bahishti Zavar*' (pages 719 and 720), provides the standard simple way to legitimize **men having anal sex with men, women or impotent persons** – go have a bath after the act! If the partners to the sex act are both adults, then both need to have a bath or else only the person on whose body semen is discharged needs to have a bath!

दूसरी वजह इलाज (eelaj) यानि की किसी ऐसे मर्द के, जिसे जोश आ रहा हो, खास हिस्से के सर का किसी जिन्दा औरत के खास हिस्से में या किसी दूसरे जिन्दा आदमी के मुश्तरका (पीछे का हिस्सा) हिस्से में दाखिल होना, चाहे वह मर्द हो या औरत या खंसी (नपुंसक) और चाहे मणि गिरे या न गिरे, इस सूरत में अगर दोनों में गुस्ल के सही होने की शर्त पायी जाती है यानि दोनों बालिग हैं तो दोनों पर, वरना जिसमे पायी जाती है, उस पर गुस्ल फ़र्ज़ हो जायेगा।

Example 8: Page 720 also advises that if a sexually aroused **woman indulges in sex with an animal, a reluctant male or uses an external object** (such as a wooden stick) for self-pleasure, she need not feel guilty if she has a bath after the act. However, as per real Islamic ethos even the simple bath is not necessary if the semen of the animal does not enter the woman:

अगर कोई औरत जोश की वहज से अपने खास हिस्से में किसी बे-जोश मर्द या जानवर के खास हिस्से को या किसी लकड़ी वगैरह को या अपनी ऊँगली को दाखिल करे, तब भी उस पर गुस्ल फ़र्ज़ हो जायगा, मनी गिरे या न गिरे, मगर यह शारेह (शरह करने) की राय है और असल मज़हब में बगैर मनी निकले गुस्ल वाजिब नहीं।

Extracts from Thanvi's 'Peculiar Personal Problems of Men and Women'

Example 9: On page 3, the English translation of Maulana Ashraf Ali Thanvi's '*Peculiar Personal Problems of Men and Women*' brazenly declares that **sexual intercourse with an animal, dead person or a minor girl** is perfectly legitimate and even a bath is not necessary, if semen has not been discharged:

If the male organ is inserted into the private part of an animal or a dead person or a minor girl who is not fit for sexual intercourse, then bath will not be necessary without discharge of semen.

Example 10: Page 10 normalizes **sexual acts with a dead body or an animal** through the same old simple formula:

If one rubs his sexual organ with a dead-body or an animal and semen is discharged, then compensatory fast will be compulsory but recompensation will not be due.

Example 11: No less shocking is the advice also given on page 10 for getting away with **rape of a woman during fasting hours**. In this case, even the rape victim has to make up for disruption of her fasts by undertaking extra fasts while the man will have to give some amount in charity in addition to the extra fast:

If someone committed sexual intercourse forcibly with a woman, then the woman is liable to compensatory fast and not recompensation, but the man is responsible for both.

Example 12: Page 11 goes further to exonerate **sexual intercourse with an animal or a dead body**:

If anyone commits sexual intercourse with an animal or a dead-body or committed sexual intercourse outside the vagina and it caused no seminal discharge, then the fast is not disrupted. But if there is seminal discharge in such conditions, then the fast will be disrupted and a compensatory fast will be due on him, but recompensation will not be due.

[Our Appeal to NCPCR:](#)

The above given samples are a mere tip of the iceberg. And yet, they provide ample evidence that Darul Uloom Deoband's teachings are endangering the

lives of children, in a very alarming way. These facts do not surface in the public discourse because any mention of atrocities and crimes committed by Muslims under cover of 'religious freedom', immediately invites the tag of 'Islamophobia'. Even we are bringing these facts to your notice at the risk of being vilified as Islamophobic.

The Indian state cannot afford to ignore the brazen trampling of child rights and human rights in the name of religious freedom, especially considering that in almost all non-Islamic countries of the world, including India, these acts fall in the category of heinous crimes punishable with up to life imprisonment.

Even as per the Protection of Children from Sexual Offences (POCSO) Act, 2012, punishment for penetrative sexual assault involves imprisonment which is not less than ten years and extends to imprisonment for life. Whoever abets the offence under the POCSO Act also faces similar punishment. But as per Darul Uloom Deoband's Islamic scholars, a mere bath after committing barbaric sexual crimes against children makes the acts normal and acceptable!

Given this dangerous scenario, NCPCR should take serious note of the fact that the religious education being provided by Darul Uloom Deoband is ruining the mental and physical well-being of the children studying there by encouraging young students to grow up believing that sexual perversion and criminal forms of sexual acts are normal and rightful behaviour.

Since the National Commission for Protection of Child Rights (NCPCR) was setup under the Commission for Protection of Child Rights (CPCR) Act, 2005 to ensure that children enjoy their rights and develop in a free and fair

environment, and to ensure that the legal and constitutional rights of the children are protected, we the undersigned request urgent intervention by NCPCR on the following lines:

1. The entire curriculum of Darul Uloom Deoband needs to be examined by an independent body, headed by a sitting or retired Supreme Court judge(s), capable of undertaking a non-partisan audit of the course curriculum taught by Darul Uloom Deoband.
2. Thousands of young students trapped in Darul Uloom Deoband need to be rescued, deradicalized and admitted into regular schools.
3. Past students of Darul Uloom Deoband need to be put on the radar of intelligence agencies because of the dehumanization and radicalization they have suffered at the hands of the Maulanas and Muftis of Darul Uloom Deoband.

We hope to witness early and firm action by the NCPCR against the systematic poisoning of the minds of young children at Darul Uloom Deoband.

Yours sincerely,

(Signatories in alphabetical order)

1. Dr. Ajay Chrungoo, Former Medical Officer, J&K Health Services
2. Dr. Amit Thadhani, Director, Niramaya Hospitals, Mumbai & Navi Mumbai
3. Advocate Amita Sachdeva, Delhi High Court & Legal Secretary, Human Rights Mission
4. Prof. Anand Kumar, National Fellow, Indian Institute of Advanced Studies, Shimla

5. Dr. Anil Kumar Vajpayee, Central Government College, Daman & Diu (Retd.)
6. Prof. Bharat Gupt, University of Delhi (Retd.)
7. Prof. Daksh Lohiya, Professor Emeritus, DAMTP, University of Cambridge, UK
8. Prof. Gauri Mahulikar, Academic Director, CIF and Former Professor & Head, Sanskrit Department, Mumbai University
9. Dr. Gautam Sen, London School of Economics (Retd.)
10. Advocate Hari Shankar Jain, Supreme Court of India
11. Prof. Himanshu Roy, Centre for Political Studies (CPS), Jawaharlal Nehru University (JNU)
12. Prof. Kanchi Gopinath, Indian Institute of Science (IISC), Bangalore (Retd.)
13. Prof. Kapil Kapoor, Former Pro-Vice Chancellor, Jawaharlal Nehru University (JNU)
14. Dr. Krishen Kak (IAS, retd), Author
15. Prof. Lakshmi Bandlamudi, LaGuardia Community College, City University of New York
16. Prof. Madhu Kishwar, Former Professor, Centre for the Study of Developing Societies (CSDS) and National Professor, ICSSR (2016 – 19)
17. Dr. Narendra Joshi, Project Director, Vivekananda Prabodhini, Jana Seva Kendra, Mumbai
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19. Shri Neeraj Atri, Chairman, National Center for Historical Research and Comparative Studies
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33. Dr. Surendra Jain, Former Principal, Sh. L. N. Hindu College, Rohtak, Haryana
34. Prof. Uma Iyer, Bronx Community College, City University of New York (Retd.)
35. Advocate V. Govinda Ramanan, Supreme Court of India
36. Advocate Varun Dutta, Punjab & Haryana High Court
37. Advocate Vishnu Shankar Jain, Advocate on Record, Supreme Court of India

Annexure 1 – Books

Bahishti Zewar (English)

Bahishti Zewar (Hindi)

Peculiar Personal Problems of Men and Women (English)



Bahishti Zewar

Heavenly Ornaments

Complete Twelve Parts

Maulana Ashraf Ali Thanvi (Ra)

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Bahishti Zewar

Heavenly Ornaments

Complete Twelve Parts

Maulana Ashraf Ali Thanvi (Ra)



ISBN: 81-7101-558-1

Edition 2021

TP-907-21

Published by Mohammad Yunus for



اداره امپیکس
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of semen or not. The insertion of penis from front or back makes bath obligatory. But it is a major sin to do so in the back side.

Mas'ala 4. When the menses or the afterbirth discharge ends, bath becomes obligatory for women.

Briefly bath is obligatory in four conditions :-

- (1) On discharge of semen.
- (2) Entry of the top of the penis into vagina.
- (3) On stopping of menses.
- (4) On stopping of afterbirth discharge.

Mas'ala 5. If anyone has sexual intercourse with a minor girl, then bath is not obligatory for her, but in order to make her used to bath she may be required to take bath.

Mas'ala 6. If a wet dream occurred during sleep with excitement, but on waking up no sign of seminal discharge is found on clothes or body, then bath is not obligatory. But if there is a definite discharge of semen, bath becomes obligatory.

Mas'ala 7. If on waking up some part of the clothes is found wet and it is presumed to be Madhii, even then bath is obligatory.

Mas'ala 8. If small quantity of semen came out and the person took bath and after the bath more semen came out, bath becomes obligatory again.

Mas'ala 9. If a woman has bathed after the sexual intercourse with her husband and afterwards husband's semen came out of the vagina which was left there, then another bath is not obligatory for her.

Mas'ala 10. If due to some illness, weakness or any other causes semen is discharged without excitement or desire then bath is not obligatory- only ablution is enough in such case.

Mas'ala 11. If husband and wife were sleeping on the same bed and on waking up found certain stains of semen on clothes but neither of them remembers to have seen a wet dream, caution requires that both should take bath.

Mas'ala 12. One who bathes a dead body, it is appreciable for him to take a bath afterwards.

CONDITONS

When Bath is Obligatory or Non-Obligatory

Mas'ala 1. If any man's circumcision has not been done and his semen comes out and sticks in the superfluous skin which is cut off in circumcision, then bath will become obligatory for him.

Mas'ala 2. If a man enters his penis covering with cloth or anything else into the vagina of a woman and warmth of the body is felt, bath becomes obligatory. But caution demands that bath should be considered obligatory whether the warmth has been felt or not.

Mas'ala 3. If semen is discharged without excitement, then bath is not obligatory i.e. a man lifts a very heavy weight or falls down from a height and as result semen is discharged.

Mas'ala 4. If a man indulges in sexual intercourse with a minor girl, bath will not be obligatory if there is no seminal discharge.

Mas'ala 5. Bath will not be obligatory if a man enters less than the top of the penis in sexual intercourse.

Mas'ala 6. Bath is not obligatory in non-seminal discharge.

Mas'ala 7. Bath is not obligatory in the discharge of blood.

Mas'ala 8. If anyone is suffering from spermation and semen continues to come out, then it will not make bath obligatory.

Mas'ala 9. If a man inserts his penis into the navel of a man or woman and there is no seminal discharge, then bath will not be obligatory.

INJUNCTIONS FOR IMPURITIES

Mas'ala 1. It is prohibited for one who is in need of obligatory bath to enter a mosque. However, in case of urgent need it is permissible after performing Tayammum i.e. the door of anyone's house opens in the mosque and has no other way or water is available in the mosque only and nowhere else.

Mas'ala 2. It is permissible for a person in need of an obligatory bath

Mas'ala 12. If the moon was seen at day time on the 30th it will be regarded as that of the coming night and not of last night, and that day will not be counted as that of the next month whether the moon is seen before midday or after.

Mas'ala 13. If anyone sees the moon of Ramadaan or Eid and due to some reason his evidence is not accepted, that it is essential for him to keep fasts on both the days, i.e., if he saw the moon of Ramadaan, then next day he should keep a fast and in the same way if it was Eid moon, he should keep a fast next day also.

BREACHES OF FAST

Mas'ala 1. If anyone ate something in forgetfulness or indulged in sexual intercourse and thinking that his fast is disrupted ate deliberately, then his fast is disrupted and only compensatory fast and no recompensation will be due. But if one knows the rule and after eating something in forgetfulness deliberately breaks his fast, then in case of sexual intercourse recompensation will be due and a compensatory fast in case of eating only.

Mas'ala 2. If anyone vomits without intention or has a wet dream or is discharged on seeing woman and due to ignorance of law presumes that his fast is broken and eats something deliberately, then only compensatory fast will be due and not recompensation. But if one knows the law that fast is not disrupted by any such involuntary act and still breaks his fast, then recompensation will also be due.

Mas'ala 3. If a man inserts something in his penis and as it does not reach the root, then the fast will not be disrupted.

Mas'ala 4. If anyone committed sexual intercourse with a dead woman or with a minor girl who does not excite passion or with an animal or embraced or kissed anyone or masturbated and in all such cases semen came out, then the fast will be disrupted but recompensation will not be due.

Mas'ala 5. If anyone committed sexual intercourse with a woman forcibly or in madness or when she was asleep, then her fast is disrupted but no recompensation is due, while on the man recompensation is also due.

Mas'ala 6. If anyone who is fit in all respects to keep a fast and resolves in the morning to do so, but deliberately puts something in his mouth

PART VIII

which is used as food or medicine and it goes to the stomach whatever may be its size, or commits or agrees to be subjected to sexual intercourse or commits sodomy, then in all such cases both compensatory fast and recompensation will be due. In sexual intercourse merely entering of the top of the penis is sufficient, coming out of semen is not essential.

Mas'ala 7. If anyone oils his hair or uses Kuhl in the eyes or a man inserts something in his excretion hole and its end remains out, then the fast will not be disrupted as these things do not go to the stomach.

Mas'ala 8. Those habitual of smoking if do so during a fast, then compensatory fast and recompensation both will be due.

Mas'ala 9. If a woman subjects herself to sexual intercourse with a minor or an insane during a fast, then compensatory fast and recompensation both will be due.

Mas'ala 10. In an act of sexual intercourse during fast it is not necessary that man and woman both should be sane. If one of them is sane and the other insane, then compensatory fast and recompensation both will be due on the sane person.

Mas'ala 11. Fast will not be disrupted due to a wet dream even if the person does not take a bath. Similarly it will not be disrupted if semen came out on seeing the private part of a woman or just by thinking.

Mas'ala 12. Fast is not disrupted if a man enters some oil or water with a syringe or otherwise in his penis though it may reach the bladder.

Mas'ala 13. There is no harm if one cleans the teeth with a wet or dry Miswak (tooth-stick) in fast.

Mas'ala 14. While keeping a fast it is execrable to kiss or embrace a woman if there is apprehension of discharge of semen or of committing sexual intercourse under force of passion. If there is no such apprehension, then it is not execrable.

Mas'ala 15. It is execrable to suck the lips of a woman or to bring together their private organs in a naked state even without indulging in sexual intercourse in a fast whether there is an apprehension of semen discharge or not.

Mas'ala 16. If a person after resolving a fast goes out on a journey and after a while comes back home to take something left behind and breaks

PART VIII

intentionally by the person.

Mas'ala 17. If anyone swallowed a pebble or a piece of iron or any such thing which is not usually eaten or used as medicine, then the fast is broken but no recompense is essential. But if any such thing is swallowed which is used as food drink or medicine, then fast is broken and both compensatory fast and recompense is due.

Mas'ala 18. Sexual intercourse disrupts a fast and both compensatory fast and recompense become due. The fast is broken when the top of the penis enters the vagina whether semen is discharged or not.

Mas'ala 19. If a man enters his penis in the back part (hole) of someone and its top has entered, then fast of both is lost and compensatory fast and recompense becomes due on both.

Mas'ala 20. Recompense is due only on breaking an obligatory fast of the month of Ramadaan and not on any other fast in whatever way it may be broken even if it is compensatory fast of Ramadaan if it was not intended in the previous night.

Mas'ala 21. If anyone put some smelling powder in his nose or oil in his ears or used something in the back hole to facilitate motion, then the fast is lost. But only compensatory fast and no recompense is due. Fast is not lost by pouring water in the ear.

Mas'ala 22. It is not proper for women to put any oil or medicine in their private part. It disrupts their fast and in such case only compensatory fast is due. Men can use medicine or oil in their penis.

Mas'ala 23. If a midwife put her finger in the vagina of a woman or the woman herself did it and after taking out the entire or part of the finger inserted it again, then the fast is broken, but no recompense will be due. The fast will not be disrupted, if the finger was not put again after taking it out. But if the finger is already wet with water or anything else, then the fast will be disrupted at the first entry of the finger.

Mas'ala 24. If the blood coming out of the mouth is swallowed with the saliva, then the fast is broken. But in such case the quantity and taste of the saliva will be judged. If the quantity of blood is less than the saliva and its taste is also not felt in the throat, then the fast is not broken.

Mas'ala 25. The fast is not breached if anyone spit out anything



बाहिश्ती जेवर



हज़रत मौलाना अशरफ़ अली थानवी (रह.)

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इस पुस्तक की नकल करने या छापने के उद्देश्य से किसी पृष्ठ या शब्द का प्रयोग करने, रिकॉर्डिंग, फोटो कॉपी करने या इसमें दी हुई किसी भी जानकारी को एकत्रित करने के लिए प्रकाशक की लिखित अनुमति आवश्यक है।

बहिश्ती ज़ेवर

हज़रत मौलाना अशरफ़ अली थानवी (रह.)

Bahishti Zewar - Hindi



प्रकाशन: 2022

ISBN 81-7101-669-2

TP-961-22

Published by Mohammad Yunus for



اداره امپیکس
idara impex

Publishers | Distributors | Exporters

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New Delhi-110 025 (India)

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से रूई हटायी और मनी बिना जोश के निकल आयी, तब भी गुस्ल फर्ज हो जाएगा।

मस्अला 3—अगर किसी के खास हिस्से से कुछ मनी निकली और उसने गुस्ल कर लिया, गुस्ल के बाद दोबारा कुछ बिना जोश के निकली तो इस सूरत में पहला गुस्ल ग़लत हो जाएगा। दोबारा फिर गुस्ल फर्ज है, बशर्ते कि यह बाकी मनी सोने और पेशाब करने से पहले और या चालीस कदम या उससे ज़्यादा चलने से पहले निकले, मगर इस बाकी मनी के निकलने से पहले अगर नमाज़ पढ़ ली हो, तो वह नमाज़ सही रहेगी, उसको दोहराना ज़रूरी नहीं।

मस्अला 4—किसी के खास हिस्से से पेशाब के बाद मनी निकले, तो उस पर भी गुस्ल फर्ज होगा, बशर्ते कि जोश के साथ हो।

मस्अला 5—अगर किसी मर्द या औरत को अपने जिस्म या कपड़े पर सोकर उठने के बाद तरी मालूम हो तो उसमें बहुत सी सूरतें हैं, इनमें आठ इस तरह हैं—

1. यकीन या ग़ालिब ख़्याल यह हो जाए कि यह मनी है और एहतलाम¹ याद हो।
2. यकीन हो जाए कि यह मनी है और एहतलाम याद न हो।
3. यकीन हो जाए कि यह मज़ी¹ है और एहतलाम याद हो।
4. शक हो कि यह मनी है या मज़ी और एहतलाम याद न हो।
5. शक हो कि यह मनी है या वदी है और एहतलाम याद हो।
6. शक हो कि यह मज़ी यह वदी है और एहतलाम याद हो।
- 7,8. शक हो कि यह मनी है या मज़ी है या वदी है और एहतलाम याद न हो।

मस्अला 6—अगर किसी आदमी का ख़त्ना न हुआ हो और उसकी मनी खास हिस्से के सूराख़ से बाहर निकलकर उस ख़ाल के अन्दर रह जाए, जो ख़त्ने में काट डाली जाती है, तो उस पर गुस्ल फर्ज हो जाएगा, अगरचे मनी उस ख़ाल के बाहर न निकली हो।

2. दूसरी वजह ईलाज यानी कि किसी ऐसे मर्द के, जिसे जोश आ रहा हो, खास हिस्से के सर का किसी ज़िन्दा औरत के खास हिस्से में या

1. स्वपन दोष। 2. मनी निकलने से पहले जो पानी निकलता है और जिससे जोश और बढ़ता है, उसे मज़ी कहते हैं।

किसी दूसरे जिंदा आदमी के मुश्तरका (पीछे का हिस्सा) हिस्से में दाखिल होना, चाहे वह मर्द हो या औरत या खंसी (नपुंसक) और चाहे मनी गिरे या न गिरे, इस सूरत में अगर दोनों में गुस्ल के सही होने की शर्त पायी जाती है यानी दोनों बालिग हैं तो दोनों पर, वरना जिसमें पायी जाती है, उस पर गुस्ल फर्ज हो जाएगा।

मसअला 7—अगर औरत कम-सिन हो, मगर ऐसी कम-सिन न हो कि उसके साथ जिमाअ करने से उसके खास हिस्से मुश्तरक हिस्से के मिल जाने का डर हो, तो उसके खास हिस्से में मर्द के खास हिस्से का सर दाखिल होने से मर्द पर गुस्ल फर्ज हो जाएगा, अगर वह मर्द बालिग है।

मसअला 8—जिस मर्द के खंसीए कट गये हों, उसके खास हिस्से का सिर किसी के मुश्तरक हिस्से या औरत के खास हिस्से में दाखिल हो, तब भी गुस्ल दोनों पर फर्ज हो जाएगा, मगर दोनों बालिग हों, वरना उस पर जो बालिग हो।

मसअला 9—अगर किसी मर्द के खास हिस्से का सर कट गया हो तो उसके बाकी जिस्म से उस मिक्दार का एतबार किया जाएगा यानी अगर बाकी अंग से हश्फा¹ के बराबर दाखिल हो गया, तो गुस्ल वाजिब होगा, वरना नहीं।

मसअला 10—अगर कोई मर्द अपने खास हिस्से को कपड़े वगैरह से लपेट कर दाखिल करे तो अगर जिस्म की गर्मी महसूस हो या न हो, गुस्ल फर्ज हो जाएगा।

मसअला 11—अगर कोई औरत जोश की वजह से अपने खास हिस्से में किसी बे-जोश मर्द या जानवर के खास हिस्से को या किसी लकड़ी वगैरह को या अपनी उंगली को दाखिल करे, तब भी उस पर गुस्ल फर्ज हो जाएगा, मनी गिरे या न गिरे, मगर यह शारेह (शरह करने) की राय है और असल मजहब में बगैर मनी निकले गुस्ल वाजिब नहीं।

3. तीसरी वजह हैज से पाक होना है।

4. चौथी वजह निफास से पाक होना है।

इनके मसअले बहिश्ती जेवर में गुजर चुके हैं, वहीं देख लें।

1. अगला हिस्सा, सुपारी।



*Peculiar Personal
Problems of*

MEN & WOMEN

MAULANA ASHRAF ALI THANVI (RA)

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Peculiar Personal Problems of Men and Women

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ISBN 81-7101-406-2

Edition 2017

TP-625-17

Published by Mohammad Yunus for

IDARA IMPEX

D-80, Abul Fazal Enclave-I, Jamia Nagar

New Delhi-110 025 (India)

Tel.: +91-11-2695 6832 & 085888 33786

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Online Store: www.idarastore.com

Retail Shop: **IDARA IMPEX**

Shop 6, Nizamia Complex, Gali Gadrian, Near Karim's Hotel
Hazrat Nizamuddin, New Delhi-110013 (India) Tel.: 085888 44786

Rule: Whether asleep or awake, if semen is discharged with excitement, bath becomes necessary—no matter whether the person is man or woman.

Rule: If upon awakening, semen is found on clothes or the body, then also bath becomes necessary, whether there had been a romantic dream or not.

Warning: In exuberance of youth, the liquid which comes out of excitement and which enhance excitement instead of cooling it, is called mazi; and that which comes out after full enjoyment is called 'semen'. Moreover, 'mazi' is thinner, while semen is thicker. So only passing of the 'mazi' does not make bath necessary— but Wudu (ablution) is certainly breached.

Rule: If the top of the male organ (penis) enters vagina and becomes invisible, bath becomes necessary for both, whether semen is discharged or not. Insertion of penis into back organ also makes bath necessary. But it is a major sin to do so in the back organ.

Rule: If the top of the male organ has undergone incision, the organ upto the length of the top makes bath necessary, whether semen is discharged or not.

Rule: If the male organ is inserted into the private part of an animal or a dead person or a minor girl who is not fit for sexual intercourse, then bath will not be necessary without discharge of semen. *(Alamgiri)*

Rule: The blood which comes out of the vagina of a woman every month, is called 'menses'. When menses stops, bath becomes obligatory. The blood which comes out after child-birth is called 'nifas'. When it (nifas) stops, then also bath becomes obligatory. In short, four cases make bath

following then the fast remains valid. The fast remains valid even if one does not take bath the whole day following. But he will become a sinner for remaining unclean and for not offering the prayer.

Rule: If one indulges in sexual intercourse during fast, then the fast will be breached, and both compensatory fast and recompensation become due in such a case. The fast is also broken when the top of the male organ enters the vagina, then both compensatory fast and recompensation become due, irrespective of the fact whether semen is discharged or not.

(Alamgiri)

Rule: If a person observing fast rubs his organ of sex or makes other to do so or cause it to move by others and semen is discharged, then the fast will be broken and compensatory fast will be due.

(Alamgiri)

Rule: If one rubs his sexual organ with a dead-body or an animal and semen is discharged, then compensatory fast will be compulsory but recompensation will not be due.

Rule: If a man commits sexual intercourse with a sleeping woman or in a state of her unconsciousness, then the fast of the woman is lost and compensatory fast becomes due; but the man (who committed sexual intercourse) is responsible both for the compensatory fast and recompensation as well.

Rule: If someone committed sexual intercourse forcibly with a woman, then the woman is liable to compensatory fast and not recompensation, but the man is responsible for both. But in case she was disagreed at the beginning but agreed before discharge of semen, then she also is responsible both for compensatory fast and recompensation.

Rule: If a man was sleeping and someone rubbed his sex organ which resulted in seminal discharge, then the fast was not disrupted. *(Alamgiri)*

Rule: In anyone kissed his wife or slave-girl and semen was discharged, then the fast was disrupted. In such a case compensatory fast is essential but recompensation is not due. *(Alamgiri)*

Rule: If anyone kissed an animal and it caused discharge of semen, then fast was not disrupted.

Rule: If anyone rubbed a woman above the cloths and it caused discharge of semen, then the fast will be disrupted if the heat of her body was felt.

Rule: If the vagina of an animal is rubbed with hand and it causes seminal discharge, then the fast will not be disrupted. *(Alamgiri)*

Rule: If anyone looks the face or the vagina of a woman again and again or only once and it causes seminal discharge, then the fast is not disrupted. Similarly, if semen is discharged out of imagination then also the fast is not disrupted.

Rule: If a woman rubs the penis of her husband and semen is discharged; then the fast remains intact. But if the husband asked his wife to do so, then his fast is disrupted.

(Alamgiri Vol. I)

Rule: If anyone commits sexual intercourse with an animal or a dead-body or committed sexual intercourse outside the vagina and it caused no seminal discharge, then the fast is not disrupted. But if there is seminal discharge in such conditions, then the fast will be disrupted and a compensatory fast will be due on him, but recompensation will not be due.

Annexure 2 – Fatwa

Urdu Fatwa: 432/n=420/n

English (Google) translation



معاشرت - نکاح

India

سوال #792

میں نے مولانا شرف علی تھانوی صاحب کی کتاب بہشتی زیور میں دیکھا: "اگرچہ نابالغ لڑکی کے ساتھ صحبت کے بعد اس پر غسل واجب نہیں ہوتا مگر عادت کے لیے غسل کروانا چاہیے۔" اس بات پر میرے ایک دوست بہت ناراض ہوئے اور اہل حدیث کی باتوں میں آگئے۔ آپ مہربانی فرما کر حدیث یا فقہ کے ذریعہ میری رہبری فرمائیے کہ کیا اس لڑکی پر غسل واجب نہیں ہوگا؟ کیا نابالغ لڑکی سے نکاح اور ہم بستری کی جاسکتی ہے؟ تفصیل سے بتائیں۔

Published on: Jun 26, 2007

جواب #792

بسم اللہ الرحمن الرحیم

(فتویٰ: 432/ن=420/ن)

(1) نابالغ بچہ احکام شرع کا مکلف نہیں ہوتا ہے، اس لیے نابالغ لڑکی پر صحبت کی وجہ سے غسل واجب نہ ہوگا: لقولہ علیہ السلام: إن القلم رفع عن ثلاث: عن المجنون حتی یفقی وعن الصبی حتی یدرک وعن النائم حتی یتھبط. (بخاری: 2/795)

(2) جی ہاں نابالغ لڑکی سے نکاح جائز ہے اور اس سے ہم بستری بھی جائز ہے اگر وہ اس کی متحمل ہو:

عن عائشة رضی اللہ عنہا عن النبی صلی اللہ علیہ وسلم تزوجوا صبی بنت ست سنین وبنی بھا وھی بنت تسع سنین. (بخاری: 2/771، ط. دیوبند)

واللہ تعالیٰ اعلم

دارالافتاء،

دارالعلوم دیوبند

اس موضوع سے متعلق دیگر سوالات

- زید اپنی لڑکی کی شادی اپنے بھتیجے سے کرنا چاہتا ہے، لیکن لڑکی اس سے شادی کرنا نہیں چاہتی ہے، وہ فیملی سے باہر شادی کرنا چاہتی ہے، کیا وہ اپنے بھائیوں کو ولی بنا سکتی ہے؟
- (۱) کیا ولی کی اجازت سے کی گئی نابالغ کی شادی شریعت اسلامیہ کی رو سے قابل قبول ہے؟ (۲) شریعت اسلامیہ کی رو سے جہیز کا کیا حکم ہے؟ (۳) آل انڈیا مسلم پرسنل لا بورڈ کا بنایا ہوا ماڈل نکاح نامہ کیا ہے؟ مجھے معلوم ہوا ہے کہ اس میں کئی ایسی دفعات ہیں جو شریعت اسلامیہ کی رو سے درست نہیں ہیں۔ کیا مجھے اس نکاح نامہ کی نقل مل سکتی ہے؟ اس نکاح نامہ کے

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English Fatwas
Total: 8903

Home | Ask Question | First page | Ask questions

Urdu



Fatawi
Number: 25792

Society - marriage

India

Question # 792

I saw in Maulana Ashraf Ali Thanvi Sahib's book Behishti Zavar: "Though ghusl is not wajib for a minor girl after intercourse with her, but she should perform ghusl for habit." One of my friends was very angry about this. And came to the words of Ahl al-Hadith. Please guide me through hadith or jurisprudence as to whether ghusl is obligatory on this girl. Is it possible to marry and cohabit with a .minor girl? Tell me in detail

Published on: Jun 26, 2007

Answer # 792

In The Name of Allah, The Most Beneficent, The Most Merciful

(Fatwa: 432/n=420/n)

A minor child is not obliged to follow the rules of Sharia, therefore, a minor girl will not be (1) required to bathe because of companionship: According to Qula (peace be upon him): In al-Qalam Rifa an Thruht: An Al-Majjunun even Yafiq and An-Al-Sabi even Yadrak and An-Al-Nayam even Yistiqaz. (Bukhari: 2/795)

Yes, marriage with a minor girl is permissible and cohabitation with her is also permissible if she (2) :can afford it

Narrated by Aisha The Prophet (peace and blessings of Allah be upon him) married her and she was a daughter of nine years. (Bukhari: 2/771, T. Deoband)

And Allah knows best

Other questions related to this topic

- Zaid wants to get his daughter married to his nephew, but the girl does not want to marry him, she wants to marry outside the family, can she make her brothers a guardian
- (۱) کیا دی کی اجازت سے کی گئی نابالغ کی شادی شریعت اسلامیہ کی رو سے قابل قبول ہے؟ (۲) شریعت اسلامیہ کی رو سے جہیز کا کیا حکم ہے؟ (۳) آل انڈیا مسلم پرسنل لا بورڈ کا بنایا ہوا ماڈل نکاح نامہ کیا ہے؟ مجھے معلوم ہوا ہے کہ اس میں کئی ایسی دفعات ہیں جو شریعت اسلامیہ کی رو سے درست نہیں ہیں۔ کیا مجھے اس نکاح نامہ کی نقل مل سکتی ہے؟ اس نکاح نامہ کے سلسلے میں آپ کی کیا رائے ہے؟
- میں اپنی طرف سے اور اپنے اسٹاف کی طرف سے یہ سوال کر رہا ہوں۔ ہم تقریباً بیس ساتھی ہیں جو نائٹ شفٹ میں ایک آفس کے اندر ایک ساتھ کام کرتے ہیں۔ گرمی میں آفس کھلنے کا وقت سات بجے شام سے چار بجے صبح تک ہے، جب کہ جاڑے میں آٹھ بجے شام سے پانچ بجے صبح تک ہے۔ ہمارے کچھ ساتھی شادی کرنا چاہتے ہیں، کچھ کی منگنی بھی ہو چکی ہے، لیکن ان کو فکر لاحق ہے کہ رات کی ڈیوٹی سے ان کی ازدواجی زندگی پر منفی اثر مرتب ہوگا۔ اس کی وجہ سے ہم نبی پاک صلی اللہ علیہ وسلم کی اتنی مبارک سنت سے کنارہ کشی کر رہے ہیں۔ براہ کرم، صحیح علم کی روشنی میں ہماری رہنمائی فرمائیں کہ کیا شادی کر لیں یا دوسری ملازمت پانے تک، جودن کی ڈیوٹی والا ہو، اس کو مؤخر کر دیں۔
- میں ایک سوفٹ ویئر کمپنی میں ہوں، وہاں میرا مختلف لوگوں کے ساتھ سابقہ پڑا۔ میں نے کبھی اپنے آس پاس کی کسی لڑکی کے سلسلے میں سوچا نہیں تھا اور نہ ہی کبھی کسی سے کسی قسم کا کوئی تعلق رکھا تھا۔ عام طور پر میں عورتوں سے بات کرنے سے گریز کرتا ہوں۔ لیکن ہماری آفس میں ایک عورت ہے، وہ بھی مسلمان ہے جس کی وجہ سے اس کی طرف میرا ذہن کچھ متوجہ ہونے لگا۔ میں شادی کرنے کا ارادہ کر رہا ہوں۔
- میں زرعی انجینئر ہوں اور زرعی امور کی ایک ریسرچ تنظیم میں ملازمت کرتا ہوں۔ میں جانتا چاہتا ہوں کہ کیا اسلام محبت کی شادی کی اجازت دیتا ہے؟ نیز، کیا ایسی لڑکی سے شادی کرنا جائز ہے جو دیگر برادر یوں جیسے رانا، ملک وغیرہ سے ہو۔ میں اپنی سبق کی ساتھی لڑکی کو چاہتا ہوں۔ میں سمجھتا ہوں کہ وہ میرے لیے اچھی رہے گی۔ وہ مذہبی ہے، تھوڑی سی موڈرن ہے، لیکن میری برادری کی نہیں ہے۔ میں ایرین ہوں اور وہ راجپوت ہے۔ جب میرے والدین کو معلوم ہوا تو انھوں نے برادری کی بنیاد پر انکار کر دیا۔ ان کا کہنا ہے کہ اگر تم اس سے شادی کرو گے تو ہمیں چھوڑنا پڑے گا۔ میں جانتا چاہتا ہوں کہ اس سلسلے میں اسلام کیا کہتا ہے؟ کیا میں اپنے والدین کی بات مانوں یا اپنی خواہش کے مطابق عمل کروں؟
- کیا یہ صحیح ہے کہ اگر کوئی شادی کرے اور پہلے ہی دن بیوی سے ہم بستری نہ کرے تو اس کا ولیمہ حرام ہے؟
- مجھے بچپن میں نانی نے دودھ پلایا تھا (بقول نانی کے)، اب گھر والے میری شادی خالہ کی لڑکی سے کرنا چاہتے ہیں۔ نانی کا دودھ پینے کی تفصیل درج ذیل ہے: جب نانی نے دودھ پلایا تو وہاں پر کوئی موجود نہیں تھا۔ کیا اکیلے نانی کی گواہی معتبر ہوگی؟ جب یہ بات انھوں نے اپنے شوہر (نانا) کو بتائی اور نانا نے سب کو بتانا چاہا تو نانی نے نانا کو منع کیا اور کہا کہ؟ کیا پتہ اس بچے نے گھونٹ دودھ پیا بھی ہے یا نہیں؟۔ بقول نانا کے جو زندہ ہیں، نانی زندہ نہیں۔ اور اگر یہ مان لیا جائے کہ نانی نے دودھ پلایا ہے تو کیا صرف ایک بار کا دودھ پینا رضاعت ثابت کرتا ہے؟ (صحیح مسلم کی حدیث میں کہیں پانچ کہیں دس اور کہیں تین دفعہ دودھ پینے کے حوالے سے حدیث موجود ہے۔) کیا نانی کا بغیر کسی کے پوچھے مجھے دودھ پلانا ٹھیک تھا اور یہ رضاعت ثابت کرتا ہے؟
- ممانی اور چچی محرم ہوتی ہیں یا نہیں؟
- کوئی شخص اپنے بیٹے کی مطلقہ یا بیوہ سے شادی کر سکتا ہے یا نہیں؟
- ان شاء اللہ، مستقبل قریب ہی میں میری شادی ہونے والی ہے۔ میں شادی سے قبل اور بعد کی جملہ سنتیں جانتا چاہتا ہوں۔
- براہ کرم ایک مسلم عورت کے نکاح کے بارے میں بتائیں، شادی سے پہلے ایک لڑکے سے اس کا معاشرہ چل رہا تھا، والدین کی عدم رضامندی پر اپنے معشوق کے بجائے وہ کسی دوسرے لڑکے سے شادی کر لیتی ہے اور اپنے پہلے معشوق سے بھی جنسی تعلق جاری رکھتی ہے۔ نیز وہ اپنے شوہر سے حاملہ بھی ہے۔ براہ کرم اس سلسلہ میں مدد فرمائیں۔

Annexure 3 – Fatwas

Fatwa 1: 1487/1308=B/1429

Fatwa 2: 943/900/M=7/1438

Fatwa 3: 276/158/H=1433

Fatwa 4: 1027/1027/M=1432

Fatwa 5: 1209/B=201/TB=1433

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English

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Social Matters >> [Nikah \(Marriage\)](#)

Question ID: 6949

Country: India

Title: I want to know what is the shariat way of first night of marriage in islam?**Question:** I want to know what is the shariat way of first night of marriage in islam?

Answer ID: 6949

Bismillah hir-Rahman nir-Rahim !

(Fatwa: 1487/1308=B/1429)

You should study the book: Bahishti Zewar.

Allah (Subhana Wa Ta'ala) knows Best

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Related Questions

Q. I have made effort to bring about 5 people from Iran to enter Sunni Islam. They are all sisters and they have some questions about their marriage

1239 views

Q. Can a deobandi girl marry a BARELVI boy?

6310 views

Q. can a married person fantasize his wife and masturbate?

4088 views

Q. WHAT IS THE SUNNAT WAY OF SEX INTERCOURSE WITH WIFE?

10876 views

Q. before death of my wife i promised to my wife that i will not marry other woman. now i have 4 children and i am unable to take care of my children.and due to my buisness i am unable to care of them. in this condition what should i do . should i marry again . is it permittable .as i have kept promise to my wife not to marry again. Question no. 2.. i have already paid the Mahar to my wife but she spent all the money on her medicine ,on children and on other house hold things in her life.in this condition should i repay the mahar again or what should i do now.

2023 views

Q. i belong to ansari community and i want to marry a girl from syed community, my mother consulted one maulvi saheb in gorakhpur, he said if a ansari boy marries asyed girl then "gurbat" garibi will come in boys family or life, please tell me is this true or what are the condition of marrying a syed girl,i will be very thankful to you, please help me out.

4623 views

Q. I married a girl on 18.9.2005 at 2 P. M. on Sunday. It was a registry marriege not a conventional social marriege. On my side, only I was present and I had no witness. On the girl side her father, mother, meternal uncle and an aged relative were present. My question is whether the marriege was legal according to Islamic Law as I had no witness? and whether the time was inauspicious?

1312 views

Q. I want to know what is the shariat way of first night of marriage in islam?

5210 views

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تعداد: 22338

Faiths & Beliefs >> [Islamic Beliefs](#)

Question #: 150230

INDIA

I would like to know more on Aqeedah (Beliefs). I would be very grateful to you if you could please send me in detail a copy of the basic beliefs regarding Allah, Prophets and Angels etc. that a Muslim must have to enter Jannah.

Answer : 150230

Published on: Apr 22, 2017

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(Fatwa: 943/900/M=7/1438)

Your question demands a lengthy answer, hence you are advised to study the book "Bahishti Zewar" by Hadhrat Maulana Ashraf Ali Thanvi (may Allah have mercy upon him) and "Talimul Islam" by Hadhrat Mufti Kifayatullah Sahib Dehlavi (may Allah have mercy upon him).

Allah knows Best!

Darul Ifta,
Darul Uloom Deoband

Related Question

- rent
- A friend of mine claimed that Deobandi scholar Muhammad Anwar Shah Kashmiri said that the Salaf made ithbat of the meaning of the Mustabih Siffaat (i.e. to take the literal meaning), and that this opinion is the opinion of the majority of the Salaf, and that this also was his own personal view. He quoted me some texts from his al Urf ash Shathi sharh sunan at Tirmithi and from his Fa'id al Bari sharh sahih al Bukhari (see below) I wanted to ask whether these claims are true please respond me in detail.
- I am a member of www.chowk.com. This site was established to foster friendship between the peoples of India and Pakistan. Of late some members (Eg. Zeemax aka Zaheed Maqbool) are calling that all Indians are Hindus, therefore they need to be converted to Islam or killed. There are many examples of this type on this forum Chowk. India as we all know is meant for the people of all faiths with equality in all spheres of life. Should non-Muslims be killed or converted by force?
- (1) I want to know how you can tell if you are Ashari or Maturidi in aqeedah. What are the differences? I think I should have the same aqeedah as Deoband since I am from India. I am also the great Grandson of Maulana Muhammad Ali Mongeri R.A. So please tell me which one of these I belong to and the differences? (2) I want to study deen, but the only place my parents will allow me to go is Medina Univ. If I go to Medina I will try to study Arabic. But I heard it is not good to go there because they have some differences. Can you please enlighten me on what to be aware of?
- Is the following statement correct? The belief of the Ahle-Sunnat is that Allaah Ta'ala does have a Hand but it is unlike the hand of the creation. And Allaah Ta'ala has a Face, which is unlike the face of man or any other creation. These are unique to Allaah Ta'ala alone and their condition and comprehension are beyond the understanding of man. Only Allaah Ta'ala alone knows what these actually are.
- An author, well known religious faqir, secretary of a well known Islamic organization in Myanmar was writing a biography of Prophet Muhammad(s) in a series. He made unintentionally some mistakes which caused degraded the Prophet. The author did not know this factor but well known two religious college principals along with 70 of their college teachers without prior intimation to the author issued fatwa that the author become kafir and be killed.
- I have a question regarding the karaamaat (miracles) of awliyya. If we read in a book about some karaamaat of awliyya, is there some way to determine which karaamaat are true and which are false?
- Do any of the following views constitute kufr: To be of the view that hijab is not part of shariah To be of the view that Salaat does not have to be prayed in Arabic. To be of the view that the punishment of cutting the hands of thief is not part of shariah.
- Some Arab scholars are saying that picture making is haram, and are saying that what has been said about pictures in the ahadith is right, but the pictures intended in the ahadith are not the pictures taken these days by a camera, please tell me what the ulamaa of Deoband say about this, it would help me a lot if you don't answer me briefly, bearing in mind that I am a student in an Islamic institute.
- Is there permission to look FAAL in Islam?

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Social Matters >> [Talaq \(Divorce\)](#)

Question ID: 36568

Country: India

Title: My father believes and says that praying salat makes bad things happen to him. Bahishti Zewar book states that this is shirk and marriage to someone who does shirk is annulled

Question: My father believes and says that praying salat makes bad things happen to him. Bahishti Zewar book states that this is shirk and marriage to someone who does shirk is annulled. Does that mean my mother is no longer his wife? Another questions is, my mother refuses to live with my father because of his very bad conduct and denial of basic matters of deen. She goes to visit him only once a year in Eid and does not divorce him saying that when he is old and cannot torment her anymore, she wishes to serve him till the death (his or her). Since she does not sleep with him, does this break her nikah with him?

Answer ID: 36568

Bismillah hir-Rahman nir-Rahim !

(Fatwa: 276/158/H=1433) It does not nullify the nikah. However, it would be better if your father holds the instructions mentioned in Bahishti Zewar regarding the husband and wife and passed his life in good manner.

Allah (Subhana Wa Ta'ala) knows Best

Darul Ifta,

Darul Uloom Deoband, India

Related Questions

- Q. I have divorced a girl for no fault of hers a small fight led to talaq as i was upset cause she teased me by taking some other guys name,as now we both r married again to different people i always feel guilty of what i have done pls help me. 1093 views
- Q. My wife calls me beta and mera baccha some times. What is the ruling in shariya for this? What I heard is calling one's husband beta or mera baccha is wrong and one has to pay kaffara for that. The same thing holds good for the husband too, if he calls his wife amma. 6003 views
- Q. When wife and husband want to take divorce then who has to take the responsibility of their children,wife or husband?wife says i want my children and husband says i want my children.if the children are given to wife as per her wish,is it necessary for the husband to pay maintenance to the wife to take care of the children.what does islam say? please kindly reply. 1168 views
- Q. A man divorced his wife 10 years ago (2002). The man did not say verbally/orally I divorce you but he wrote on a paper that I am divorcing you and then, he sent that paper through postman 1173 views
- Q. Talaq 869 views
- Q. A very important query: One person intending to give his wife one talaq, wrote in his mobile an SMS:"I give one talaq to you." but, then thinking different things, he did not send the SMS at all. will this result in talaq? jazakallah for yr reply. 1276 views
- Q. Maintenance Required for Children after Khula 5438 views
- Q. My nikah was solemnized a year before but this marriage was not consummated. My husband went to Canada after one hour of our Nikah. We never met alone and this marriage was not consummated. Due to some problems which raised and could not be

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Transactions & Dealings >> Penal Code

Question # : 32590

India

I want to ask what is the shairia position . if any sahar qazi issue any call or instruction according sharia and that instruction some or many person do not follow or accept then that or those person are qafir or not. and other question is what is the procedure to elect of shahar qazi.

Answer : 32590

Published on: Jun 16, 2011

بسم الله الرحمن الرحيم

(Fatwa: 1027/1027/M=1432)

Who is meant by Qazi Shahr and who elected him? What types of call or instruction do you mean? These matters are not clear in the question. To know the characteristics and conditions of Shahr Qazi and their selection mode, study the book 'Al-Heelah al-Najizah' written by Hadhrat Maulana Ashraf Ali Thanvi (رحمۃ اللہ علیہ).

Allah knows Best!

Darul Ifta,
Darul Uloom Deoband

Related Question

- If somebody entrusts you with some money, for example 1000. they have not borrowed the money to you but have just given it to you for safe keeping. Can I Invest that money in Halal finance, and benefit from the profits? Or does the money earned through profit have to be given to the rightful owner?
- Kulsum (a female) deceased has left the following at the time of her death: Husband - 1 Mother - 1 Father - 1 Daughter - 1 True Brother - 1 What share of left out property shall be will each of the above claimant will receive.
- I have a question: A man dies leaving a son, 3 daughters During the lifetime of the deceased man he gave 2 acres of land to share equally between the 3 daughters, and in the family house a section for the 3 daughters Many years have passed the 3 daughters died but no distribution has not been done The land is about 20 acres the question: How should the Shares in the house be done to the 3 daughters The 2 acres of the land for the 3 daughters how that should that be divided.
- Interest received from a non Islamic bank into my account .. Does the interest given to the poor physically have to be from that account or can the equivalent interest amount be given from another account or other savings.
- A man dies leaving a son 3 daughters expenses for legal cost in government land registry and lawyer fees have to be paid question: how much should each heir pay for the legal cost and lawyer fees.
- I am pursuing MBA and i want to start my business of investment consultancy services. I will do broking of share, mutual fund, insurance, foreign exchange, real estate, gold and silver and commodity future trading.. IS it permissible for me to do this? IF not, what is the halal way of doing these business in india, where halal financial system is not there?
- I would like to ask a very important question related to my work. I have been working with bank for more then 14 years. I have been paid the salary for the time and services for the bank. Please advise if the money I earned is OK?
- I am have the following situation and would like some naseehat I currently working for an Accounting firm who are an auditing and accounting firm. We do work for a range of different clients in all sectors of the economy. I have recently been offered a position by a Major Bank to join them as a Computer Auditor where I am responsible for identifying weaknesses in their computer systems and reporting this to management. It is a very good offer and it will help improve my work experience. If I were to take the offer, I am not considering staying there for long, just to gain experience and move on. The place where I am currently working, there is not enough work, therefore this leads to me being unassigned which effects my work productivity levels. This directly impacts my chances of advancing in the company and will be turned down for promotion. Increases are very minimal as well, last years was 3.6%. The banking industry is currently one of the major employers in my job expertise market. So the current thoughts in my mind are that: 1. I will only take the job at ABSA for a maximum of 2 years to get experience and then look for another employment; and 2. I will also be able to afford to buy a house with the extra income. What should I do? Is it acceptable to perform this type of work in a bank?
- Can we use interest money from bank to pay income tax to government?
- India has launched an insurance scheme for handicrafts artisans. under the scheme the artisan has to pay rs.200 to insurance co. & govt of india will pay rs.801 towards insurance co. In return the insurance co. will pay rs.100000 to the artisan in case of accidental death or a serious injury leading to permanent disability. If there is no death or injury then insurance co. will pay rs.18000 in case there is illness to artisan or his family member. If there is no death, injury or illness the whole amount will go insurance co. the scheme is for one year. it can be renewed after one year by contributing the same sum. please let us know about the scheme whether it is lawful or unlawful.

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Prayers & Duties >> [Salah \(Prayer\)](#)

Question ID: 39194

Country: AU

Title: My question is regarding the distance after which a person is regarded as a Shariah Musafir**Question:** My question is regarding the distance after which a person is regarded as a Shariah Musafir? Some books mention 48 Shariah miles equivalent to 54 English miles and some just state 48 miles equivalent to 77 kms. Please include reference with the answer.

Answer ID: 39194

Bismillah hir-Rahman nir-Rahim !

(Fatwa: 1209/B=201/TB=1433) As per hadith it is the journey of three days. As per the scholar of hadith and Fiqh, it is 4 barid or 16 farsakh; one barid is equal to 12 English miles and one farsakh is equal to 3 English miles. Thus, 4 barid is 48 miles and 16 farsakh is also of 48 miles. The same has been written by our elders i.e. Hadhrat Maulana Rasheed Ahmad Gangohi, Hadhrat Maulana Ashraf Ali Thanvi, Hadhrat Maulana Mufti Azizur Rahman Grand Mufti Darul Uloom Deoband, Hadhrat Maulana Mufti Muhammad Shafi (رحمہم اللہ) etc. They have opted 48 English miles which is equal to 77.25 kms. Some Ulama have counted it with Shariah mile thus they measure it as 54 miles. We issue fatwa as per our elders.

Allah (Subhana Wa Ta'ala) knows Best

Darul Ifta,

Darul Uloom Deoband, India

Related Questions

- Q. While travelling and having Qasar Namaz if a namaz like Zuhr was Qaza, how to make the Qaza in the journey itself? 8829 views
- Q. As salam alaikum, respected ulama, my question is regarding rakat. i will tie my hands not below the naval or not on the chest in middle is it ok.I am the follower of hanafi madhab. please clarify in the light of quran & hadith. 266 views
- Q. AHKAAM OF NAMAAS 179 views
- Q. A young man use to say I pray of fajr at home, and he is affiliated with tableeghee jamat, he is healthy man having no disability and mosque is at stone throwing distance from his house. how is his this act? and what shariat says for such type of peoples? 273 views
- Q. Is it right to fold clothes before offer prayers. 305 views
- Q. Tahajjud Salah 645 views
- Q. Salaam If an imaam makes mistakes such as 'sits down in the fourth rakaat' when he should stand who is corrected by the people behind him, who then say subhanallah and this occurs with the imaam 2/3 times a week, 1/ should the imaam be replaced? 2/ would the salaam have to be performed again? 197 views
- Q. When does qasar salah becomes wajib whether it is 38 miles or 40 miles or 48 miles there are difference of opinion 507 views
- Q. What is the correct way of offering of Salatul Kusuf? Is congregation a must? Is it a Jahri or Sirri prayer? And lastly what about the number of Ruku in a rakat? Jazak Allah 367 views